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X THE  
TRUE COPY  
OF THE  
DECLARATION,

Published at

*Auchensaugh nigh Dowglas,*

Upon the Twenty Fourth Day of July 1718.

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Isaiah 1. 26. *And I will restore thy Judges, as at the first, and thy Counsellors, as at the Beginning: Afterward thou shalt be called, The City of Righteousness, The faithful City.*

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BUCHANANUS in Psal. XII.

*Pestifera de Gente. Hominum nos, optime Custos,  
Assere perpetuo:*

*Nam late Impietas grassatur libera, passim  
Omnia plena malis,*

*Quum penes Injustos Jus est, et Jussa Malorum.  
Sunt metuenda Bonis.*

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Printed in the Year MDCCLXIX.

THE  
RETURN COPY  
OF THE

DECLARATION

IN

Witness my hand and seal

this 20th day of



Attest my hand and seal this 20th day of

Witness my hand and seal this 20th day of

Attest my hand and seal this 20th day of



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## The PREFACE.

**T**HE Wise *Solomon* hath observed in his Divine Proverbs, That every Thing is beautiful in its Season. And hence it is not to be doubted, but many when they shall see the following Print, will be ready to say, That it hath not this Requisite Piece of Beauty, as being so long after the just and proper Season. We cannot but own, That the true Season of making these our Sentiments known to the World was, either in the Interreign before the present Occupant entered upon the Government, or at least at some convenient Time after: But some of us apprehending, That such a Declaration of our Principles as this, was materially made before, both by our Testimony against the Incorporating Union of *Scotland* and *England*, in its sinful Nature and Tendency, wherein there is contained an express Clause against the Succession in the Family of *Hanover*, not indeed as against a *Presbyterian Protestant* Succession; for it would be the Joy of our Hearts to see a right Protestant Succession of Princes established in these Kingdoms; but, as was there hinted, upon Account of the sinful Terms upon which that Succession was to be established. And likewise, we had declared the Sense of our Hearts about the same Matter, in that Explanatory Acknowledgement of Publick Sins, and Engagement to Duties, which was publicly read at our Renewing of our *National* and *Solemn League and Covenants*, near *Douglas Anno 1712*. Both which being so recent and full Declarations of our Minds in that Matter, some were of Opinion, it was but *actum agere*, and so superfluous.

Another Thing there was likewise, which had more Influence, to retard this Declaration than the former; namely, That some apprehending it to have been our Duty, in Imitation of our worthy Ancestors, *first*, To make a Representation of our principal Grievances, and of the Conditions upon which we could own Subjection to Magistrates, Supream and subordinate, in these Covenanted  
Lands

( )  
Lands, before their should be a total Rejection of their Govern-  
ment, and Refusal of Obedience to them; did thereupon in Pur-  
suance of this View, in an occasional Meeting, form a Representa-  
tion of Greivances, to be laid before the Elector of *Brunswick*,  
e're he should actually enter into the Government of these Kingdoms,  
wherein they designed, both to warn him of the Sin and Danger  
of entering into those sinful Oaths, that the Laws of *England* re-  
quired, and of accepting the Government under such unlawful Li-  
mitations, as that *Prelatical* Parliament thought fit to impose: And  
also to exoner their Consciences in the Sight of the World, and ren-  
der him the more inexcusable, if he should notwithstanding, under-  
take the Administration of publick Affairs, on that sinful Foot-  
ing.

This Design however plausible it did then appear, to some of  
us, not only was of no real Advantage to the Cause, by Reason  
of several Mismanagements; but also in its very Nature and Ten-  
dency afforded Ground of stumbling, to such as came to the Know-  
ledge of it, while they judged thereby, That we had relinquished  
the former Faithful Testimony we held: And we cannot men-  
tion this without Regrate, that we should any Way have given Um-  
brage, and Occasion to the World, to intetrain such Thoughts of  
us, at a Time when a general Detection, and profound Satisfaction  
therein, called for more than ordinary Zeal, Faithfulness and ex-  
plicit Boldness, at the Hands of Truth's professed Witnesses. And  
finally, which is the principal Reason of Mentioning it on this Oc-  
casion, This Representation of Grievances having been rashly hur-  
ried on, without that common Consent, which in such weighty  
and momentuous Cases, hath always been judged necessary amongst  
the Societies of the faithful Remnant, it proved such a Bone of Con-  
tention amongst our selves, that the beautiful Season of a Testimony  
was almost utterly lost, before we could attain to that Harmony,  
Unanimity and mutual Confidence, that seemed necessary to such a  
Declaration.

At last being pressed in Mind, with a Sense of our Deficiency in  
such

• *CHURCH. SEC. CHURCH.*  
*CHURCH. SEC. CHURCH.*



such a necessary called for Duty, the Omission, or Delay whereof we looked upon, to be prejudicial to the Glory of GOD, the Peace of our own Consciences, Warning of others, and Information of Posterity, we resolved to publish this our Testimony to the World, as a Witness of our Adherence unto former Principles, Covenanted and sworn unto, which Publication, tho' it was not in that Martial Posture, at a publick Market Cross, as had been usual in the proper Season of the Duty, and was the usual Form of making such Testimonies publick to the World; yet was it done in such a publick solemn Manner, as was then judged sufficient to make it publicly known, being audibly read in Presence of a very numerous Congregation, after Sermons upon a Day of solemn Humiliation, not far from *Douglas*, nigh the Place where the Covenant had been renewed by us, six Years before; that at the same Time we might both bewail our Failures in, and Breachs of those our solemn Engagements, and testifie our unfeigned Resolution, to abide more stedfast and Faithful in our Testimony for the Future.

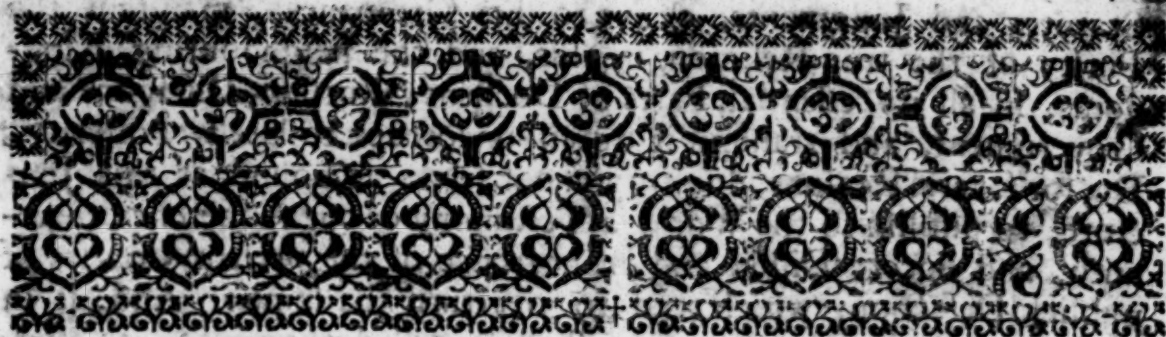
It may possibly be that some ill disposed Malicious Persons will calumniate, that the appearing hereof in Print at this Time, of threatned Invasion by a *Popish Pretender*, and his Complices, is with a Design to blacken the Government of a Protestant King, and make Way for favourable Thoughts of a *Papist* amongst the People: But as there was no Appearance of any such Invasion, but a most profound Security, when this was published; so we are perswaded, That if our Explicite Declaring against the *Popish Pretender*, contained in this ensuing Print, be duly weighed, even Malice it self shall find no Colour for this Calumny: And we judged it so much the more necessary, to have this in Print at this Time, that not only we might make all *Jacobites* sensible, how much we abhorre their Bloody and Barbarous Methods, of bringing in Forreigners into their Native Country, to root out any Face of *Prtestantism*, that remains in the Land, and murder the Innocent in Favours of that Idol of their's: But also, that all

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all such as Adhere to, and support a *Prelatrick* King and Parliament may be sensible, That it is their manifest Breach of Covenant, and Defection from our Ancient Laudable Constitutions in Church and State, that is the Hinderance, why we dare not join our selves into any Corporations with them, in Cities and Armies, for mutual Defence of our Religion, Lives and Liberties, against Bloody *Papists* and *Prelatists*; which is no small Affliction to us, whose Conscience bear us Witness, that we would be as cheerfully ready, as any Men in the Nation, to adventure our Lives and Fortunes, in so just and necessary a Cause, and to cast in our Mite with others, who profess a Love for the true Reformed Protestant Religion, if they would but be perswaded to return to their Covenanted Duty, confess their Sin and Backsliding, and state the Cause and Quarrel aright against *Popery*, *Prelacy*, *Erastianism*, *Superstition*, *Heresie*, and whatsoever is contrary to sound Doctrine, and the Power of Godliness, as our worthy Progenitors stated it, and were triumphant and successful, so long as they abode stedfast in GOD's Covenant. That the following Testimony, which speaks forth nothing but the Words of Truth and Soberness, may have this blessed Effect upon all the Fearers of GOD within the Land, to awaken and incline them to this Duty, is and shall be our hearty Prayer; Or, if nothing, that such a poor despised and insignificant Handful can say, may have such a blessed and desirable Effect, We earnestly beg, That the LORD himself would, by the Voice of his threatned Rod, open the Ears of many, and incline their Hearts to this Duty; that so no Flesh may glory in his Sight, as Instruments thereof, but that the LORD alone may be exalted in Judgment, while he purges and reforms his Land by the Spirit of Judgment, and by the Spirit of Burning, Restoring unto us Judges as at the first, and Counsellors as at the Beginning: That our *Zion* may again be called the City of Righteousness, the Faithful City, and that the Work of Righteousness may be Peace, and the Effect of Righteousness, Quietness, and Assurance for ever.

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*The* **DECLARATION, TESTIMONY and PRO-  
TESTATION** *of the Witnessing Remnant of the Anti-Popish,  
Anti-Lutheran, Anti-Prelatick, Anti-Eraastian, Anti-Sectarian,  
True Presbyterian Church of CHRIST in Scotland, united toge-  
ther in a General Correspondence.*

*Published at Auchenfaugh nigh Dowglass 1718.*



**W**E, being look'd upon as a small and despised  
Remnant of the true, Reformed, Covenanted,  
Presbyterian Church of CHRIST in Scotland,  
lying under many Ties and Obligations, to ad-  
here to the Cause of our lovely LORD & Sa-  
viour Jesus Christ, who gave himself for us, that  
he might redeem us from Death, and purchas  
us a peculiar People to himself, zealous of  
good Works; being desirous in some Mea-  
sure, tho' weakly, to adhere to him and maintain his Cause and  
Interest, as the same has been transmitted down to us, by our wor-  
thy and zealous Ancestors, who entred into Covenant for them-  
selves

selves; and us their Posterity, to walk in his Ways, keep his  
 Statutes and Judgments, cleave to his Ordinances, maintain the  
 Purity of the true Religion, in this, and the neighbouring King-  
 doms, in all its essential Parts of Doctrine, Worship, Discipline and  
 Government, and transmit it down uncorrupt to latest Posterity :  
 Do, for several Reasons, look upon our selves as bound, at this Jun-  
 cture, to publish to the World a Testimony of our Adherence there-  
 unto, and sincere Dislike and Abhorrence of the present Courses of  
 publick Defection, which tend to overturn the same: And, if in  
 his holy and wise Providence, we shall be called thereunto, to assert  
 and defend this our Testimony, with the Hazard of whatsoever is  
 dear to us, even of Life it self.

We are sensible, That this will be look'd upon, by a great  
 Deal of People, as a Thing both unnecessary and unreasonable, as  
 our former just Endeavours of like Nature have been; but 'tis not  
 so much the Approbation of Men, as the Command and Warrant  
 of GOD, the Testimony of a good Conscience, and a solid Peace  
 in the Day of the LORD Jesus, that we have been in some Mea-  
 sure of Sincerity, tho' with much Weakness, labouring to be found  
 in the Exercise of our Duty, that must influence us in this Mat-  
 ter.

It has been by this Way, of publick Protestation and Testimony  
 against National Corruptions and Defections, that the LORD has  
 helped his Followers, Servants and Witnesses in *Scotland*, to ap-  
 prove themselves to him, in the Maintaining his Cause and Interest,  
 When other more humble and submissive Ways of proceeding pro-  
 ved ineffectual, or were by unjust Laws become inaccessible, or im-  
 proper and impracticable. Neither do we see any other Means for  
 us, considering our mean Circumstances as to the Outward, to  
 bear our Testimony to the Cause and Interest of our LORD and  
 Master, whose Prerogative is this Day invaded, and his Cause de-  
 spised, and trampled upon by Men, but this of publick Protestation  
 against those, who do so, and Declaration of our Adherence  
 thereto, in Opposition unto them: And this we judge the most  
 cleanly



clearly, safe and honourable Footing, to state our Sufferings for him upon, in Case of our being in his holy Wisdom called thereto, and dignified therewith.

It is true, we have formerly declared against the Accession of Persons of unsound and heterodox Principles, to bear Charge over the LORD's Covenanted People, in and about, and since the late Revolution, by our Protestations publicly emitted at the Cross of *Sainquhair*, and more lately by our solemn Renovation of the Covenants at *Douglas*, July 24th. 1712. To all which we still adhere: Wherein we did expressly mention, as a Cause of Humiliation, and publick Step of Defection, the Settlement of the Succession upon a Family of the *Lutheran* Perswasion, and that upon such Terms, and under such Limitations, as oblige them to be of the Communion of the Church of *England*, as at present by Law established.

But yet, we think, The Obligation we are under, to assert the Cause and Quarrel of the Covenanted Interest reaches further, and makes it necessary, now after *Hanover's* actual Accession, to repeat and renew our Testimony; that all may perceive we are still the same, and that our Thoughts are not altered, concerning our Duty of testifying against such as unjustly invade, and overturn the fundamental Constitutions of our Church and Nation.

Therefore we do in the First Place, PROTEST, DECLARE and ENTER our Testimony against the *Estates of Parliament & Representatives of the Nation*, *Viz.* Noblemen, Barons and Burghs, their so grossly betraying that Trust committed to them by Divine Providence, by Vertue of their Birth, Place and Station to be the Guardians and Defenders of the true Reformed Religion, and Liberty, Peace and Welfare of these Kingdoms; which they have been so far from doing, that on the contrary, they have under the Notion of Laws and Parliamentary Statutes, enacted many Things having a direct Tendency against the true Reformed Religion, which they are bound by the *Covenants of their Ancestors* to maintain; against the Sovereignty, Liberty and Honour of their Native Country; against the Privileges and Property of their fellow Subjects; and in short, against

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every

every Thing, that is valuable in the Eyes of Men and Christians, as cannot be doubted of by any, who seriously reflects upon the late woful Treaty of incorporating Union with *England*, wherein, besides the many other unhappy Effects thereof, we already feel, and do further justly fear, the Succession to our Crown and Regal Government was placed upon the *Lutheran* Family of *Hanover*: Which Choice is clearly contrary to our Covenants, and our many ancient fundamental Laws and Acts of Parliament, enjoining ( in a plain Conformity with the holy Scriptures ) that such only shall be chosen, to be entrusted in that high Dignity and Authority, as being educate in the sound Orthodox Principles of the Christian Religion, as reformed from *Popery*, and opposed to all *Seſts* and *Hereſies*, had signalized themselves for their Integrity, Zeal and Affection to the Cause of GOD, and blameless Christian Conversation, fearing GOD, hating Covetousness, and dealing truly, against whom there could be no just Exception, or Cause of Jealousie; And, which is worse, besides their consenting to the Choice *England* had made of a Person, by our Law incapable, by Reason of his Education in the *Lutheran* Perswasion, as at present professed and maintained, have moreover consented to the *English* Regulations and Limitations of Government, which, morally speaking, cuts off all Hope from us for the Future, of obtaining our *Sovereigns* to be of the same true Religion with our selves, which the Preamble to our *Coronation Oath*, ratified by many subsequent Acts of Parliaments, expressly declares to be necessary, for the Increase and Preservation of Piety and true Religion. How sad is it! after we have had so much woful Experience of the Hurt, done to the Work of GOD by *Charles* first, and second; proceeding from their malignant Dilaffection to the Cause of CHRIST, and their Affection to *Prelacy*, that our Reformed Covenanted Nation, should not only have at the Revolution, accepted the *Prince of Orange* to be King, while he joined with and swore to support *Prelacy*, and after him Princels *Anne* of *Denmark*, treading the same Steps; but that now they should have explicitly, and formally consented to the

*English*



*English Limitations*, obliging them for ever so to continue ; And that not only Members of Parliament in ratifying the Treaty of Union ; but likewise the Generality of these, who are in any publick Office, in Church and State, by swearing and subscribing the *English Oath of Abjuration*, wherein these Limitations are evidently contained : If this be not a visible abandoning our Covenanted Interest, and a plain corroborating of *Prelacy*, and its appendent Ceremonies, we know not what can be called so.

Upon the Account of which, and other the like Betrayings of their Trust, we do judge the Persons chiefly active in these Courses, have by the Laws of GOD, and this Realm Forfeited all just Right, to enact Laws, binding upon us, or any of the true Subjects of this Kingdom ; And protest, That we Resolve through Grace, not to conform with any of these their sinful Acts, or Ordinances, they have enacted, or may further enact and issue forth.

Next, we judge it our Duty, to renew our Testimony against the Unfaithfulness of the Bulk and Body of the Ministers of this Church, as for their many former unworthy, and unbecoming Compliances with, and Yieldings to, the Enemies of our LORD's Work, Crown and Dignity, ( some whereof we have testify'd against in our former Declarations, and bewailed in our late Publick Acknowledgement of Sins ; ) so particularly for the Hand they have had in the Choice, Admission, Proclamation and Coronation of the Elector of *Brunswick*, to be King over these Nations ; Many of them ( we doubt not ) did Counsel and Advise the Nobles, and others in Power and Authority to comply with *England*, in making Choice of him ; without warning them of their Duty, that they ought to make Choice of such an one, as the Law of GOD, and Constitution of this Reformed Covenanted Nation doth require, namely a true *Presbyterian* : Others were silent, and if they did not actively advise them to this Choice, did at least consent by Connivance, not declaring plainly to Persons concerned, how dangerous a Thing it is to entrust the most

valuable Concerns of Religion, to such as were by Education, and would be by Obligation and Practice, engaged in a contrary Course. The specious Pretence that's offered to palliate this Neglect of so indispensable a Duty, and doing the quite opposite, will not bear out the Ministers of this Church guiltless. They say, it was the only Course, which in any tollerable Probability, could be subservient to prevent the Inundation of Popery and Arbitrary Government, with a *Popish Pretender*; And accordingly they glory, and rejoice in the success thereof, as a Design visibly owned of GOD, with such a happy Event, and a Mercy not of the ordinary Rank: And we do indeed own, That such a View, might influence many of them to that Politick, and that in so far their Design was very good, had they not taken unlawful Means of accomplishing it; and advanced *Prelacy* to bear down *Popery*. We do likewise, with all Gratitude, acknowledge the good Hand of our gracious and merciful GOD, in breaking hitherto the Attempts and Designs of a *Popish* and *Malignant* Faction at Home and Abroad, who were, and are gaping for the utter Overthrow of our holy Religion, and thirsting for our Blood, and not ours only, but that of all true Protestants through *Europe*: And if we be not suitably affected with this Mercy, that the LORD has frustrate the Advancement of a *Popish Pretender*, to tyrannize over these Kingdoms, We own we may justly be reputed the most Unthankful Wretches imaginable. But yet we dare not ascribe this Deliverance, or rather Suspension of deserved Judgments, to the Policy and Prudence of Man, or think that such a sinful Combination with *Prelatists*, and other Enemies of the Truth, is the procuring Cause thereof: For however the LORD in sovereign Wisdom, who many Times makes the Sins of Men subservient to his good and holy Ends, may order it so for the Good of his People; yet he gives no Dispensation to his, to do evil that good may come of it: For *Prelacy* has a real Tendency to introduce *Popery*, and is engaged against in the Covenant equally with *Popery*; and so a Joining therewith, and  
doing



doing what has a proper and direct Influence to corroborate and perpetuate it, must needs be sinful, and provoking in the Sight of the LORD.

And as Ministers are ( alas! ) too chargeable with the Choice it self, so with the Contributing to the Means of its being carried on and established, which. ( if not worse ) were at least no better than the Choice it self; We mean the late sinful and hurtful *Union* with *England*, for in this is founded *Hanover's* Title to the Crown of *Scotland*: This was the Plan laid by the Court, for establishing and securing the Succession, in the Family of *Hanover*; And what a Part Ministers acted therein, partly by actual Consent and Advice, partly by Silence, or a faint Opposition, is abundantly known, and has been witnessed against; tho' we blame not those who shewed themselves heartily against it to their utmost Power, save only for their joining with others, after they knew their Treachery in that Matter.

In this also Ministers are justly chargeable, That in Prosecution of this Plan for maintaining the Succession in the Family of *Hanover*, and to exclude the *Saint Germans Pretender*, they did not use that Freedom and Plainness that became them, when Persons in Civil Trust, were laid obnoxious to that Snare of the *English Oath of Abjuration*, nor warned them of the dangerous Clauses therein contained; And all because it was calculate for the Support of the foresaid Succession: Yea, many of them, to discover their Firmness thereto, did swear and subscribe the said Oath, tho' evidently against their own acknowledged Principles, as involving therein a Security to the Church of *England*, as firm as Laws and Oaths can make it; which they did, notwithstanding of the plain Prospect of the sad Consequences it was like to produce, both among themselves and their Hearers. Had that Oath been only a swearing against a *Papist* as such, or to support a Succession in a Person, or Family rightly qualified, it had been very agreeable to our Covenants; But being loaded with such shocking Clauses, as the Reference to the *English Settlement* lays on it, it directly ruins

ruins the Interest of CHRIST, and supports that of a false Superstitious Worship, and Lordly Government, hateful to him.

Nor is this all they have done, to express their firm and steady Adherence to that Succession, but they have all along, since its Settlement, twisted that Interest into their most solemn Devotions, both of Prayer and Thanksgiving; and that even in Conformity to the express Act of *Parliament* enjoining it, under considerable Penalties, in Case they should neglect it, and to shew their Chearfulness herein, have enacted the same in their Assemblies; and have made it their Business, both in Preaching and Conversation, to perswade the People, that the supporting of the Succession was the only Mean, for preserving the true Religion in *Britain*, thereby leading the People into the same Guilt of concurring with *Prelacy* and strengthening it. This also was the Design and Tendency of that Paper of the Commission of their General Assembly, intituled *A seasonable Warning of the Danger of Popery, &c.* All to support the Interest of *Hanover* among the People: VWhereas it was their Duty to have warned the People, not only of the Danger of *Popery*, in the Advancement of the *Pretender*, but also of *Prelacy* and other Errors, in the Advancement of *Hanover*. In the Time when GOD blessed this Land with Faithful Watchmen, our Assemblies and Commissions warned the Nation, as well of the Danger like to flow from *Prelacy*, as from *Popery*; But such is not the present Practice. The Regard that Ministers had to promote, *Hanover's* Interest, made them silent as to the Danger of *Prelacy*, because they knew he behoved to be of that Communion, if ever he should come to reign in *Britain*.

Further Instances hereof did appear, from their excessive Demonstrations of Joy at his Proclamation, and Coronation-Solemnities, putting on Bonfires, drinking Healths, and the like, and assisting and encouraging the People thereto. The Commission likewise, to express their Loyalty, Complementing him with their flattering Addresses, and Congratulatory Speeches, wherein never one Word of the heavy Grievances of the Church of CHRIST, nor of the  
Hurt



Hurt and Hazard, that would arise thereunto from his Countenancing. Encouraging and Supporting *Prelacy*, and other *Heresies*; And tho' the Assembly has of late drawn up a Memorial of some few Grievances to be laid before him, yet how exceedingly faint and lame is it, as to the most Material Grievances, which ought to have been represented. Their keeping a Day of publick and solemn Thanksgiving for his peaceable Accession to the Throne, and that in an *Eraſtian* Compliance with his Command, enjoyning it by his sole Authority, thereby encouraging him to exercise the like Encroachments through the whole Course of his Reign.

Their admitting to the LORD's Table, and employing in Ecclesiastical Offices to sit, as Ruling Elders, in Assemblies and Commissions, such Noblemen, Gentlemen, and others as have taken the *Sacramental Test*, and do occasionally communicate with the Church of *England*; whereby they practically declare, That they look not upon that as any Scandal or Offence: As also their Complying with *Patronage*, that *Papish* Encroachment upon the Liberties of the Christian People, and that in many Places not only in a violent Manner, over the Bellies of the whole, or best affected Part of the People, but even in Opposition to the Contendings of several of their Brethren. And also as another sad Consequence of these above specified Evils, a great many Ministers and Elders have so far favoured the spreading of many pernicious Doctrinal Errors, taught by Mr. *Simson*, a Publick Professor of Divinity, that notwithstanding of his being lybelled therefore, and his Tenets opposed by severals more Zealous for Purity of Doctrine, yet he is suffered to teach, without any Promise of relinquishing these Errors. And how faint and ambiguous the pretended Condemnation of them was, is evident to every one who reads that Act, wherein they are not so much as stigmatized with the Name of Errors.

From all which, and many other the like Instances of their Conduct, it evidently appears, they have contributed as much as any Set of Men in the Nation, to the carrying on this present Course  
of

of Defection, and Apostacy from the sworn Principles of the Church of *Scotland*, to the Overthrow of our Ancient Glorious Fabrick, of a lovely Civil and Ecclesiastick Constitution: For all which we do bear Testimony against them, and their Unfaithful Betrayings of the LORD's Cause and Concerns.

In the next Place ( that none may think it is partiality or Hatred against the Persons of any, or against the Ordinances of Magistracy and Ministry, that influences us, to bear Witness against the Sins, and Backslidings of those, who this Day occupy these Places ) We do also bear Testimony against the Bulk and Body of Professors in these Lands, and chiefly in this covenanted Kingdom, for their active Concurrence in these sinful Ways, whereby they have, to their Power, contributed to the Burying of the LORD's Work, and betraying his Interest, willingly walking after the Commandment of the great Ones, submitting to their Laws and Ordinances; tho' they cannot but see, that these are plainly contrary to our Ancient Fundamental Constitutions, which are the People's great Charter for securing both Religion and Liberty; their implicate believing of their Teachers, and following of them in this Course of Defection, and sitting down in a profound Security, and rejoicing in a present outward Peace, as if all were made right by the Accession of this Man to the Government: Whereas not one of our Grievances is removed thereby, but rather more perpetuated and corroborated; So that instead of such Demonstrations of Joy, as were every where shown at his Accession, there was rather great Cause of Humiliation and Sorrow to see these Plagues continued and wreathed about our Necks, under which we seemed formerly to groan.

We cannot but be sorry, that our fellow Christians, bound in the Obligations of the same Covenant, should be so regardless and unmindful of these sacred Bonds, as wholly to neglect, forget and forsake the Prosecution of the Ends thereof; and therefore, we do not only bear Witness against these their Backslidings, Faintings, Forsakings of their first Love, Compliances with *Prelatists* and  
Malig-



*Malignants*, Concurring with, strengthening the Hands of, and helping the Ungodly and them that hate the LORD: But likewise in the Bowels of our common LORD and SAVIOUR, we beseech, Warn, Obtest and intreat them of all Ranks, who have any Tenderneſs for GOD's Glory, Love to JESUS CHRIST, Concern for their own Souls, or Care for the Good of Poſterity to bethink themſelves of the Hazard and Danger they are in, while continuing in ſuch a Courſe, and to return to the LORD by Repentance, and labour to revive in their Breasts that Zeal and Concern for the LORD's buried and broken down Work and Intereſt, that becomes Perſons profeſſing an Adherence to *Scotland's* covenanted Reformation, and to labour after ſuch Rulers Supreme and Subordinate, to bear Charge over us, as the Word of GOD, and our laudable Laws do require.

In the laſt Place, We do for the Glory of GOD, Exoneration of our Conſciences, and Preſervation of Truth, and that we may transmit a Teſtimony to Poſterity, Remonſtrate and declare our Diſlike of the Inveſtiture of the Elector of *Brunſwick*, with the Royal Dignity and Supreme Authority of theſe Realms; And that for many ( as we conceive ) valid and ſufficient Grounds and Reasons: But for Brevity we ſhall reduce them to three principal Heads. *Fiſt*, His Perſonal Qualifications. *Secondly*, The Limitations under which he hath accepted the Crown of *England*. *Thirdly*, The Unjuſtice and Invalidity of his Claim and Pretentions to our Crown.

*Fiſt*, In Reference to his Perſonal Qualifications, they are ſuch, as cannot conſiſt with our Laws and Covenants,, with the Safety of our Religion, Liberty and Property. Our Laws made in our beſt and happieſt Times of Reformation are expreſs and clear, that we ſhould, in any ways, ſet ſuch over us, as are nourished up in the Doctrine which is according to Godlineſs, in the Orthodox Principles of the true Reformed Chriſtian Religion, and ſuch as are of Ability for Government, Fearers of GOD, Lovers of good Men, Encouragers of Vertue and Piety, and Diſcouragers

of the Wicked and Ungodly, Punishers of Vice, Immorality, Heresie and false Religions. Our Covenants both National and Solemn League, are clear to this Purpose ( tho' basely detorted into a contrary meaning by Men of corrupt Minds. ) The National contains the Coronation Oath, wherein for the Security, Advancement and Propagation of the true Religion, the Supreme Magistrate is bound, *To serve the Eternal GOD, according to his most Holy Word, and according to the Confession of Faith, or National Covenant, to maintain the true Religion, as then truly professed, embraced and established in this Realm, and to root out all Heresies contrary thereunto, and punish the Spreaders of the same.* The Solemn League also is clear, in qualifying our Duty, of preserving and defending the Person and Government of the Supreme Magistrate, with the Condition of defending, maintaining and preserving the true Religion; And that this Condition is to be extended, not only to their defending of it in some Part of their Dominions, but in the whole, and setting it up in their own Practice and Family, is clear from the Oath of Coronation tendered to, and taken by Charles 2d. at Scoon, where he Promises and swears, *for himself, and Successors, to conform his own Practice and Family to the true Reformed Religion exprest in the Covenant, as well as to maintain and defend it in his Dominions.* And as these Laws and Covenants clearly prove, that such ought to be the Qualifications of our Sovereigns, so the Reason thereof is evident to every considering Person: What more reasonable, than that he, who has most Influence upon the Thriving and Security of the true Religion, be thereof himself? What more congruous, than that a People in Covenant with GOD, chuse a King so too? What more just, than that he, to whose Care the valuable Concernments of Religion and Liberty are entrusted, be a cordial Friend thereunto? Now it cannot be denied, that the Elector of Brunswick is not such, he being by Education and publick Profession of the *Lutheran Perswasion*, while in his own Principality, having given no Documents of his relinquishing thereof, and embracing



bracing Orthodox Sentiments; but on the contrary, upon his coming over, joining himself to the Church of *England* in her present corrupt Establishment: From whence it appears, that he is not only a Stranger to our Reformation, but one that has not a due Regard thereto, as to the true Religion instituted by CHRIST and his Apostles, and embraced, professed, practised and sworn unto in these Nations; but that he practiseth contrary thereunto. And tho' for State Reasons, he bears with any Thing that remains of the Form of Presbyterian Government in these Kingdoms, yet he gives no Instance of his Approbation thereof, in his Practice and Family, as our Kings ought to do. And besides his false Principles and corrupt Practice in Reference to Religion ( which is the main Thing in his Personal Qualifications we insist upon, as the Ground of our Protest, not excluding any other Immoralities, that may be justly charged upon him ) It is also Matter of Grievance, that being a Stranger to our Nation, he cannot be so acquainted with our Laws and Constitutions, upon which the Security of our Civil Liberty and Property depends, as is requisite in one, to whom so great and comprehensive a Trust and Office is committed. His being confederate with *Popish* Princes and States abroad, is another very material Consideration of his personal Circumstances, which incapacitates him for our Government: For seeing we, who are a Covenanted People, devoted to GOD to serve him, trust in him, and walk before him in a separate Course from all these, that give their Power to the *Beast*, and are joined with *Antichrist*, are bound not to make any League and Confederacy with the People of these Abominations, it is likewise unlawful for us to set one up over us, who is in League and Confederacy with them, lest that derive to us also Wrath from the LORD, if we hereby contribute to the Help of the Ungodly, and Support of the Kingdom of Satan; and this we cannot avoid, if joined to him in the strictest Relation of Subjects, while he by our Aid and Assistance, performs such Engagements to them as these Confederacies bring him under.

Secondly, The Limitations and Conditions, upon which he hath

embraced the Crown and Imperial Dignity of *England*, are such as do incapacitate him for being our King : For ( to omit the Hurt done to our Civil Affairs, by his being confined, as it were, among them, so as that he cannot administer Justice to, or rule us here in Person ) his being engaged, to be of the Communion of that Church, in his own Practice and Family, and his swearing, *To maintain to the Bishops, and Clergy thereof, all such Priviledges, as by their ( unjust ) Law doth, or shall appertain to them :* And thereby to encourage, countenance, defend and maintain that abjured Hierarchy, and uninstituted Ceremonies, is just Ground for us, to call in Question the Lawfulness of his Investiture, seeing we are bound by the Oath of GOD ( the Justice whereof we do not, nor dare we question ) to do our utmost Endeavour to extirpate *Prelacy* and Superstition, and that without Respect of Persons ( Kings not excepted ) we think our owning him as our King, and carrying towards him as such, while he is declaredly complying with, and upholding both these, together with many other Heresies and Errors, is a Thing altogether irreconcilable with such an Endeavour as is there solemnly covenanted ; and therefore without Breach of Covenant, we cannot acknowledge him for our rightful and lawful Sovereign.

*Thirdly*, The Injustice and Invalidity of any Pretensions he hath to the Crown and Imperial Dignity of *Scotland*, is another main Cause of our disowning him from being our King. It is well known, That his only Elective Right he can claim to the Government of *Scotland*, is founded in the late *Incorporating Union* with *England*, the Sinfulness and Mischiefs, whereof we have largely discovered and protested against in our last Declaration, published at *Sanguhair*, *October 2d. 1707*, to which we refer. And seeing that Union was such an illegal and unjust Overthrowing all our National and sacred Privileges, we can never admit of any of the Parts, Articles or Clauses thereof, as just and legal, far less of that Act of Settlement, devolving the Crown upon the Family of *Hanover*, which was not only a chief Part ; but, for what we can under-



understand, the principal procuring Cause, that moved the Actors, to consent to the Treaty. And as the Choice, tho' it were of the whole People, can never make a just Title to the Government, if it be of a Person not qualified, according to the good and just Laws of the Kingdom; So, far less, is that a just Claim, which did not arise from the Consent of the People, but was done by a few Persons, who by counteracting their Trust and Commission, had no Right to represent the People in Parliament. And seing his only Right flows from that Union, we judge, That should we upon that Footing own him, for our Lawful King, we should interpretatively and consequently approve the Treaty it self, which, through Grace, we resolve not to do.

It is also a very material and weighty Ground of Objection; That we have not that ancient Security for Religion and Liberty, that our Laws did provide for us, at the Coronation of our Sovereigns, namely, their *Declaring and assuring, by solemn Oath, at the Reception of their Princely Authority, that they shall serve the Eternal GOD, according to his most holy Word, maintain the true Religion, as professed in this Realm, and the due and right Administration of the Sacraments, and root out all Hereticks, and Heresies that shall be convicted by the true Kirk of GOD, according to the Tenor of our excellent Coronation Oath; and that they shall testifie their Approbation of the National Covenant, and Solemn League and Covenant, and whole Work of Reformation, and Uniformity in the three Kingdoms, and maintain the same in their Practice and Family, and defend it in their Dominions; According to the Coronation Oath administred to Charles 2d, Instead of all which Tyes and Obligations, so excellently contrived for the Defence of our Religion, & so necessary for its Security, all that he has done, or has been required of him, is, Inviolably to maintain and preserve the Settlement of the Church of Scotland, as established by the Claim of Right and Treaty of Union; which, how far it falls short of our former Coronation Oaths, may easily appear to every unbaysed Person.*

Besides these principal Reasons already assigned, we might add the  
Consideration

Consideration of his corrupt Councillors and Ministers of State, with whom he is surrounded and served, who, being Malignants and Enemies to our Reformation, ought to be employed in no publick Trust, Place or Office. His early invading our LORD's Crown and Prerogative, and by the evil Counsels of these wicked Councillors, arrogating, conform to the Laws of *England*, the Title of *Head of the Church*; and imposing by his sole Authority a Day of Publick Thanksgiving, which in a constitute Church, was proper only to Church Officers to have done; and in all his Managements, tracing the Steps of these that went before him, against whom we have justly protested and testified. Upon all which Causes, we declare, as we cannot in a Consistency with Faithfulness to GOD, in his Covenanted Interest, own and acknowledge him, the said *Elector of Brunswick*, for our Lawful King; So we protest against his demanding of us any Tests of Loyalty or Obedience, as of his rightful Subjects; and resolve, through the LORD's Assistance, not to strengthen his Hands, by associating with such, either *Popish*, *Prelatick* or *Malignant*, with whom he may be embarked, or any of these Perswasions whatsoever, whether for him or against him, nor yet by Paying him such Taxations, Subsidies and Supplies, as are imposed upon the Nation for that Effect.

And to prevent a Necessity of further protesting against his Son, in Case of his succeeding on the like Footing, We do upon the same Account, and for the same Causes, protest against the Succession of any others after him, in the Way and Manner that he has come to the Crown, *viz.* Under the like Incapacities and Limitations, and having the like Claim thereto, whether they be of his Posterity, or any other Branch of the Royal Family near or remote; and more especially against all such as are of *Popish* Education or Profession; particularly, the present *Popish Pretender*, and all others of that Stamp; so that none have Reason to say, when they consider the Grounds of this our Declaration, That it is from any Affection to him, or to gratifie any of his Faction that we have protested a-



gainst the *Elector* of *Brunswick*; but intirely from Conscience of Duty, with a Design of testifying our Adherence to our Covenanted Reformation, which is proportionally opposite to both *Papery* and *Prelacy*. Yea, it is not amongst the smallest of our Grounds, at this Time, that we appear in this Manner, to vindicate our selves from the Calumnies and Reproaches cast upon us, of our being for a *Papish* Pretender; which Calumnies are fomented and industriously spread by several Ministers and their Complices, which we can conceive, for no other End, than that their Wickedness may not be discovered, and their Treachery made manifest, in this declining Age, and that we may be reputed such Abandoners of Principles with themselves, as might deservedly bring us under the Punishment of the Law both of GOD and Man.

To conclude, Seing it is such a King, and such inferior Magistrates, Judges and Officers, to rule over us, as are described in GOD's Word, and prescribed by our ancient laudable Laws, who would by their Example, Practice and Authority advance; maintain and defend the true Reformed Protestant Doctrine and Presbyterian Church Government, Worship and Discipline, and suppress all contrary Errors and Heresies, that we are longing for, and chearfully ready to perform all the Duties of Lawful Obedience unto; none has Cause, from this our Protest, to brand us with Faction, Sedition or Rebellion, or to reckon us a People of ungovernable Principles, and Capricious, wild Dispositions; Our Testimony having no such Design or Tendency; but only in the Words of Truth and Soberness, to give an Account of the true Causes of our Declining the present

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present Government and Governours, as now stated, in Opposition to the Thriving and Prosperity of our once glorious Covenanted Reformation.

Let KING JESUS reign,  
and let all his Enemies be  
scattered.





